

S^T MATTHEW CHAP XXVII.
The Institution of the LORD'S Supper.



MATTHEW 26. Verse 27.
And he took the Cup & gave thanks

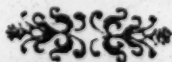
*Printed & Sold by R. Ware at the Bible &
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with Common Prayers in all sizes.*

Anne A Colton
COMPANION
TO THE
Lord's Table.

Declaring plainly the Nature of that Holy Sacrament, the Obligations, which all Christians have to receive it, the true Notions of *worthy* and *unworthy* Receiving; the necessary *Preparation* to it; And the great Advantages of rightly performing this Duty.

With short and pious Forms of Prayer, to be used in Private, before, at, and after Receiving.

Written for the Encouragement of the Well-meaning Professors of Religion, in the Orthodox Church of *England*.



L O N D O N:

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TO THE
WORTHY MEMBERS
OF THE
SELECT VESTRY,

In the Parish of St. *Mary* at
Stratford-Bow, in the County of
MIDDLESEX;

And other Pious Frequenters of the
DIVINE SERVICE there.

Gentlemen and Ladies,

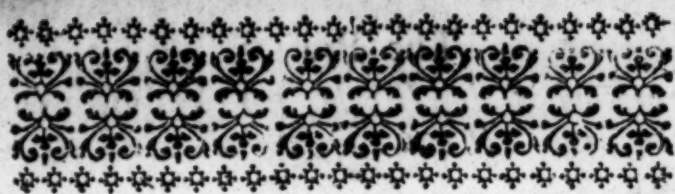
THE Instructions, contain'd in this *Manual* are, what you have heard frequently enlarg'd upon from the *Pulpit*, not only by my self, but also by your Reverend *Rector*, whose *Pastoral*

DEDICATION.

ral Care and Industry may justly be a Pattern to most other *Parochial Ministers*. I must confess therefore, that as I have nothing new, or extraordinary, to present you with my Design is only hereby to acknowledge your kind Acceptance and Encouragement of my poor *Ministerial Labours* among you, for these fourteen Years past: in a grateful Sense of which, I pray heartily both for your temporal and spiritual *Welfare*, and am

Your Most Obliged Servant,

THO DYCHE



THE PREFACE.



HO' Almighty God did originally make Man upright, yet he soon sought out many Inventions, and such as being indulg'd were most pernicious to his own Peace and Happiness, as well as highly displeasing to his Creator. However in Pity to the Workmanship of his own Hands, and in Order to bring those into a State of Salvation, who are prepared obediently to comply with the gracious Terms of it; God is pleas'd to converse with us here in this Life, and to draw us to himself by certain religious Signs and Tokens, by sensible and significant Symbols, which we call Sacraments. Without these there is no Religion (even Paganism had its Mysteries) and without Religion there is no true Peace to be

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expected

The Preface.

expected in this World, nor Happiness in the next. We are highly concern'd therefore to acquaint our selves with spiritual Things : And since we cannot conceive aright of them, as they are in their own Nature ; 'tis the great Indulgence of Heaven, to apply to us those visible and lively Images of them, which will affect us more, than all the Injunctions and Precepts, that can be compiled in bare Words. Hence it is, that our Lord would have the Representations of Bread and Wine in the Eucharist, to impress strongly upon our Minds the Idea of his bitter Death and Sufferings, as shewing them in some Sort, to our Senses. But yet we are not to rest there ; we must suffer them to operate further, into the very recesses of our Affections, till they elevate our Souls to the highest pitch of devout Gratitude, that they are capable of. All, that name the Name of Christ, are oblig'd by the Principles of their Profession, to do this frequently : And in the first times of Christianity, when Religion ran high, and Men's Zeal was sensibly warm, they did communicate daily. But in the much to be lamented Degeneracy of our unhappy Age, the Spirit of Devotion is sunk so extreme

The Preface.

ly low, that while the pious Zeal of some puts them upon communicating every Lord's Day, there are others so cool, that they think the monthly Communion a Burden; many esteem the three Great Festivals of the Year sufficient, and abundance of baptized Persons (to their unspeakable Shame!) never trouble their Heads about it all their Life-time. The greatest Part of their Excuses for this Neglect are so trifling, that they can be resolved into nothing else, but a supine Indulgence of Vice and Sloth, and a total Disconcern for God and Religion: But all their real Scruples have been often and fully answered, beyond the Possibility of a Reply. Some Persons, of little Learning, and much worldly Incumbrance, have been indeed discouraged with the tedious Length of the preparatory Devotions, impos'd upon them by those, who have written upon this Subject: And I must confess, I see no good Reason for such an Imposition, provided the Heart be but sound, and the Intention sincere. Such Persons will find themselves reliev'd by the Helps in the following Collection; while those of larger Fortunes, and that have more Leisure, may be fully supply'd from the great Variety of larger

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Tracts,

The Preface.

Traets, compiled by our most Learned and Orthodox Divines.

If any Man object against this Work, because I tell him it is a Collection, my Apology is, that no Point can be started touching this Holy Sacrament, but what has been largely and compleatly treated upon by Divines of the most eminent Station. But the Advantage, propos'd by this short Manual, is to deliver those Things in the plainest Stile, to give the Summary of all that is necessary, without incumbring ordinary People with long and intricate Speculations, and to provide proper Helps for them, who either have not Time, or Capacity, to read, or purchase larger Volumes; while yet their Souls may be as pretious in God's Sight, as those of their wealthier and more learned Neighbours.

T H E



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COMPANION

TO THE

Lord's Table.



CHAP. I.

*Shewing what is the true Notion
of Receiving the Lord's Supper.*



HIS is to be considered two
Ways.

I. With Relation to the
Receivers.

II. With Relation to God *himself.*

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1. With

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1. With Relation to the *Receivers*, this *Holy Sacrament* is taken as a *Christian Sacrifice*, wherein the *Bread* and *Wine* are offered to God, by way of acknowledging him to be the Lord and Giver of those good *Creatures*, by which the human *Nature* is fed and supported.

2. As a *mystical Representation* of our *Lord's* bitter *Passion*, before his heavenly Father; to the end, that, for his Sake, he may be effectually moved to become favorable and propitious to us.

3. As a thankful Remembrance of the *Lord Jesus*, and of those most precious and invaluable *Blessings*, which ought ever to be kept in mind to the latest Succession of *Posterity* among Mankind. Or rather, as a *Commemoration*, that is, a solemn *Rehearsal* of those Blessings; a declaring publicly that we both *do*, and *will*, devoutly bear them in our Hearts and Minds; and that we will still constantly endeavour, to the utmost of our Power, so to spread and disperse the devout and religious *Memory* of them, that one Generation may praise his Works to another, and declare his Power.

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4. It carries in the Intention of it a solemn *Renewing* of our Baptifmal *Covenant*, and a fresh *Engagement* to addict our felves with greater Vigour and *Re-folution* to the *Service* of God. We are apt to fail frequently in making good our *Original Obligation* in that *Covenant*, tho' it is not in our Power to cancel it, if we would never fo fain: And therefore God thinks fit hereby to take fresh *Security* of us, that it may be become more and more impoffible for us to difengage our felves from that *Duty*, which, upon many indisputable *Rea-fons*, we owe to him. Hence it is alfo esteem'd a *Badge*, or particular *Mark* of our belonging to *Chrift*, in *Diffinction* to all other religious, or pretended *Professions*, juft as the *Eating* of Things offered in *Sacrifice* to *Idols*, was an infal-lible *Mark* of an *Idolater*, or a *Wor-shiper* of *Devils*; 1 Cor. x. 21.

5. It is received as a *Token*, and firm *Cement* of mutual and undissembled *Love* and *Charity* towards our *Fellow* *Chriftians*. And thus *Eating* and *Drink-ing* together, have been esteemed in all *Ages*, and generally in all *Nations*, the firmest *Demonftrations*, and the secu-

rest Bonds of human Familiarity and Friendship.

6. It is received, as the Covenant of *Sufferings*: For the *Bread* broken doth not only argue it to be fit for *Food*, but it does also very significantly denote, that we must first be slain (as it were) and mortified to all worldly and corrupt Affections; so that if *Christ* our Lord shall call us to suffer for him, even unto *Death*, we should be ready, both chearfully and thankfully to undergo it: For we must count it all Joy, in *St. James's* Expression, *when we fall into divers Temptations*.

II. On *God's* Part, it is to be considered.

1. As a *Pledge*, to insure to us the Increase of *Grace*, if we have made a due Use of the first *Beginnings* of it. For there are not so many Spirits contained in the *Wine*, as there are lively Influences of *God's* good *Spirit*, hereby convey'd into pious Hearts. We have Assurance likewise given by these Things, that he will not take his *Holy Spirit* from us; but that he will let it always diffuse

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diffuse it self thro' all our Powers and Faculties.

2. It is an Assurance to us of the *Resurrection* from the Dead. As we are incorporated into our Lord, and made (as it were) of his *Flesh* and his *Bone*, he can lose none of his *Members*; but all, that eat of his *Flesh*, and drink of his *Blood*, shall be raised again at the last Day; for we eat of the *Tree of Life*, which will make us to live for ever.

3. As the *Bread* and *Wine* administered by *Melchizedec* to *Abraham* are so far sacramental, as they gave him an Earnest of his being put into Possession of the promised *Land*, flowing with *Milk and Honey*, which was a Type of *Heaven*: So our Receiving the *Holy Sacrament* is a Security to us of the transporting Joys of that Place, and a most delicious Foretaste of them.

C H A P.

C H A P. II.

Shewing, what Obligations lie upon the Professors of Christianity to receive the Sacrament of the Lord's Supper.

THE greatest Motives, that can be to any Performance, are *Duty, Interest, and Gratitude.*

1. We are obliged to receive this Sacrament in Point of *Duty*; that is, in indispensable *Obedience* to a plain *Precept*, and most solemn *Institution* of our *Blessed Saviour*, that great *Lawgiver*, who is *able to save, and to destroy*. For when he gave the *Bread*, and when he administered the *Wine*, to his *Apostles*, with each he gave them distinctly a solemn Charge, saying, *Do this in Remembrance of me.* And after his *Passion* and *Resurrection*, when he was pleas'd by his own heavenly Conversation to prepare his chosen *Vessel*, *St. Paul*, for the great Work of the *Ministry*, he gave him a very particular Information in
this

LORD's TABLE.

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this Mystery; which he therefore enjoins often to be repeated in the Church, as the exprels *Will* of *Christ the Lord*. And who can be better Expounders of their *Master's Will*, than those *Holy Men*, who were personally with him, at that Institution, who were inspir'd from *Heaven* with a Sense of the great *Necessity* of it, and liv'd themselves in a strict *Conformity* to it? And surely they, who refuse their Compliance with this *Duty* to their *Lord*, do forget, that *all Power is given to him in Heaven and in Earth*; and therefore most sinful it must be, to dispute, or neglect, what he has commanded.

If any Man be so weak, as to tell me, that there is no such absolute *Need* of this *Sacrament*, for that many have most certainly gone to *Heaven* without it, and therefore he may safely indulge himself with the *Hopes* of coming into that Number; my *Answer* to him shall be, in this homely, but rational *Comparison*: viz. That when a Man has been so unhappy, as to forfeit his *Life* and *Liberty* into the Hands of another Person, and yet both these are offered him again upon easy *Conditions*, it would be

be very insolent and provoking for the *Captive* to prescribe to his *Conqueror* the *Terms* upon which, and the *Manner* how, he will be pleas'd to accept of his *Generosity*! The *Application* is obvious to the meanest *Capacity*.

2. We are likewise oblig'd to this *Duty* in Point of *Interest*. The *Benefits*, which we expect to be derived and assured to us by this *Sacrament*, are all the *Blessings* of the *New Covenant*, the *Forgiveness* of our *Sins*, the *Grace* and *Assistance* of God's *Holy Spirit*, to enable us to perform the *Conditions* of the *Covenant* required on our *Part*; the *Comforts* of God's *Holy Spirit*, to encourage us in well-doing, and to support us under *Sufferings*, and the glorious *Reward* of *Eternal Life*. So that in neglecting this *Sacrament*, we neglect our own *Interest* and *Happiness*, we forsake our own *Mercies*, we judge ourselves unworthy of all the *Blessings* of the *World* to come.

Suppose, a *Man* were possess'd of all the rich *Mines* of *Gold* in *America*, of all the fine *Silks* in *Persia*, of all the precious *Pearls*, the *Diamonds* and *Rubies* of the *East Indies*, of all the sweet
Spices

Spices of the *Molucca Islands*, and of all the choice Wines, that *Europe* affords; this Man (you'll say) is wealthy; and yet all these Things put together contribute nothing by their own intrinsic *Value* towards the Salvation of his *Soul*. But in *this Sacrament* he may obtain *that*, and every Thing else, that leads to it: Here he may obtain *Forgiveness* of his *Sins*, the *Grace* of the *Holy Ghost*, and the inward Comforts of a good *Conscience*, and sufficient *Support* under all Manner of *Sufferings*. He therefore, that neglects this, chooses *Earth* before *Heaven*; he prefers *Time* to *Eternity*; and *Trifles*, to the most *solid* and last-
ing *Enjoyments*.

But, 3. Suppose we were so obstinate, as to resist the *Obligation* of our positive *Duty*, and so senseless as to overlook our own chiefest *Interest*; can we be so basely ungrateful, as to refuse the *Injunction* of our dearest *dying Lord*? There are few Instances, especially in *civiliz'd Nations*, of those, who refuse to observe the Charge of a *dying Friend*, unless the Thing willed were either *impossible* in it self, or *unreasonable* to be performed. I'm sure, the *Rechabites*
stand

stand upon Prophetical Record with mighty Commendations, for keeping their Father *Jonadab's* Will, tho' at the same Time he debarr'd 'em from enjoying two of the greatest Blessings of Life, *Wine* to cheer Hearts, and a settled *Habitation* to make themselves a Family, and a Name upon Earth. But *Do this in Remembrance of me*, is the Charge of our best Friend, nay of the greatest Friend and Benefactor of all Mankind, when he was devoutly and mercifully preparing to die in our stead to undergo the most grievous Pains and Sufferings for our Sakes, and to yield up himself to the worst of temporal Deaths that he might deliver us from the bitter Pains of eternal Death. And can we deny him the Performance of such a Command as this, so little grievous or burdensome in it self, and so infinitely beneficial to us! Had such a Friend, and in such Circumstances, bidden us do some great Thing, should we not have done it? How much more, when he only said, *Do this in Remembrance of me*. When he hath only commended to us one of the most natural and delightful Actions, as a fit Representation and

Memo-

Memorial of his wonderful Love to us,
 and of his cruel Sufferings for our Sakes!
 When he has only enjoin'd us, in a
 joyful thankful Commemoration of his Goodness,
 to meet at his Table, and to remember
 what he hath done for us, and to look
 upon him, whom we have pierced, and
 to resolve, that we will never grieve, or
 wound him any more!

C H A P. III.

*Shewing what is meant by unwor-
 thy Receiving, and who they are,
 that may be esteemed unworthy to
 receive this Holy Sacrament.*

There is a material Distinction be-
 tween unworthy Receiving, and
 being unworthy to receive: Which, if
 rightly observ'd, might set many scru-
 pulous, ignorant People to Rights, and
 cure their mistaken Notions in this
 Matter. I verily believe, and am per-
 suaded, that it cannot truly be said of
 the greatest, or most pious Person upon
 Earth, that either he or she is worthy
 of

of such a Favour at God's Hand, as to gather up the Crumbs under his heavenly Table, much less to feast with him upon the most divine and nourishing Food the heavenly *Manna* of the Soul; and yet without Doubt, when it is both offer'd and commanded, such a one may accept, or receive it *worthily*, that is in a worthy, decent, and thankful Manner. And this I will endeavour to make out plain to you by a *familiar Instance* which we may suppose very probable to happen in common Life. It's possible, I may so ungratefully have treated one of my *best Friends*, as neither to deserve or expect any further *Civility* at his Hands; and it were to be wish'd for the Good of human Society, that Experience could prove this to be no more than a bare *Possibility*! But if my Benefactor's Goodness shall wave the many *Provocations* I have given him, and he shall be pleas'd to invite me to partake of a further Instance of his uncommon and extraordinary *Generosity* and at the same Time I stand in the greatest Need of that *Kindness*, and no other Person but *himself* could do it for me; my former Breaches of good Manners

Manners to him are no proper Bar to my embracing this present Offer, provided I accept it in an humble and thankful Manner, such as my *Benefactor* shall be pleas'd with. But if I should receive this fresh Token of his *Reconciliation* in a surly, unthankful Way, or so as I know it will disoblige my *Friend*; it is to be confessed, that I am at the same Time both *unworthy* to receive the *Favour*, and if I do take it, I receive it so *unworthily* as to affront him in the highest Degree.

Now to apply this particularly to the Case of communicating, I must say, that all Men ought humbly to confess themselves *unworthy* of such a *Divine Favour*: Yet if it shall please God, in his unlimited *Goodness*, to command and call us to that *holy Ordinance*, we may, and must esteem our selves *worthy* to come, or else he would not invite us.

That *unworthy Receiving* therefore, which we ought to be strictly cautious of, may be consider'd under these following Heads.

1. It may be affirm'd, without all Controversy, that, no *unbaptized Person* is qualify'd to be admitted to the *Lord's Table*.

Table. This *second Sacrament* is a so'lemn Ratifying and Renewing of the Covenant stipulated in the *first Sacrament* of Baptism; and therefore, in the natural Order of Things, *Baptism* ought indispensably to go before the *Lord's Supper*.

2. Every baptized Person, who does not examin himself strictly and impartially as to the *State* of his *Soul*, but is careless and indifferent in the great Affairs of *that*, is certainly *unworthy* to partake of the *holy Mysteries*. We *improve* and adorn our selves, in our best *Apparel*, when we are to feast with a *Friend* in a formal Manner: How much more should we trim up our Souls, for the great *Marriage-Feast* of the immaculate *Lamb of God*! Remember the Fate of the insolent Guest, who went to such a *Feast without a wedding Garment*, Mat. 22. 13. *Bind Him Hand and Foot, and take him away, and cast him into outer Darknes: There shall be Weeping and Gnashing of Teeth!*

3. Whosoever does not firmly believe, and depend upon, the *Truth* of every Thing contain'd in the *Gospel*, is also unqualifi'd: For it is plainly said, *He,*
that

that believeth not, shall be damned. Now a partial Belief is no Belief: For Faith is a generous and ready Assent to the whole revealed Will of God, upon his own Testimony, without admitting of any Exception. He therefore, who pretends to pick and cull Articles of Faith to his own sensual Liking, has no Part nor Lot in this Matter.

4. He, whose Repentance is not attended with a firm and sincere Resolution of a more holy Life, may not approach the holy Altar. Whosoever is labouring to qualify himself for the Happiness of Heaven, must not pretend to content himself with laying down his Sins, only during the Time of the Ordinance; but he must in good earnest resolve for the future, to oppose every Kind and Degree of them, to the utmost of his Power, or else he must not expect to be ever admitted into that happy Place.

5. A Person of a wavering, dissatisfi'd, and scrupulous Temper of Mind, is unfit to come to this holy Communion. Whatsoever is not of Faith, is Sin: Which general Maxim implies this Truth in it at least, that every Act of Virtue and Religion must proceed from

a settl'd Persuasion and Direction of the Conscience within us. If a Man's Mind therefore be not fixed and steady in this Point, the *Church* requires him to apply himself to his own *Parish-Minister*, who, having the *Care of his Soul*, is indeed the properest Person to be call'd in to his Assistance; but yet he is left to his Liberty, to open his Grief to any other more intimate *Acquaintance*, who may give him ghostly Counsel and Advice, to the quieting of his Conscience, and the avoiding of all Scruple and Doubtfulness.

* 6. One of an unforgiving Spirit, who bears any *Malice*, or harbours any Resolutions of *unchristian Revenge* for Injuries or Affronts, is debarr'd from this *Feast of Charity*. But I cannot see, that he, who is engaged in a Suit of *Law*, can properly plead that for an Excuse; provided he does but modestly sue in *Defense* or *Recovery* of some considerable *Right*, worth the contending for; and provided also, that his Aim be only his own *Just Right*, and not the direct *Ruin* of his *Adversary*, as the Case too often is: For such a Thought

as that, unchristians the Man all at once.

7. Another Disqualification is, the not making a *Discernment*, or *Distinction* of the *Lord's Body* in the Sacrament, but receiving it as a *common Meal*, or *Repast*, without having any devout *Regard* to the spiritual and *invisible* Thing, signifi'd by the outward and *visible* Symbols of the *Bread and Wine*.

This was the Sin of the *Corinthians*, against which the Apostle denounces *Damnation*, 1 Cor. 11. 29. *He, that eateth and drinketh unworthily, eateth and drinketh Damnation to himself, not discerning the Lord's Body.* And because this Passage is pretended (at least) to be the Ground of many unreasonable *Fears* and *Scruples* among the *Absenters* from this holy Ordinance, I shall take the Liberty a little to enlarge upon it. Now it is plain, from the Context of the Chapter above-quoted, that the Communicants of that *Church* were so irregular at their religious Meetings, that some of the Rich, whose Contributions to the public Repast were pretty large, would glut and gorge themselves hastily

to Drunkenness, when the poorer Sort were sent away hungry, and un-refreshed. They had a Custom then, which continu'd some Years after the *Apostolical Times*, before it was abolish'd, first to entertain themselves with a plentiful Meal, called, *The Love-Feast*, and after that, they celebrated the *Lord's Supper*. At this *Love-Feast* they were so intemperate and disorderly, that God thought fit to punish those Rioters, some with languishing *Diseases* and others with immediate *Death*. This Infliction is called *Damnation*, but ought to be rendred by the Word, *Judgment*. And St. Paul's meaning is, that he, who eats and drinks unworthily, beastly, foolishly, and gluttonously, eats and drinks *Judgment* to himself; he provokes God to strike him with some sharp corroding *Distemper* of *Body*, that he may thereby be brought to a *Sense* of his *Sin* and so to true *Repentance*. But if *that* be not suffer'd to take its proper Effect then, I must confess, we may safely expound the Words in the most obvious and frightful Sense they are capable of. For certainly such a Communicant eats and drinks his own *Damnation*. Instance

of such *Unworthiness*, I believe verily, are hardly to be met with since that Age: More especially (I hope) there neither is, nor has been, the like heard of in this our *Holy Church*, the *Glory* of the *Reformation*. And therefore they, who appropriate this Denunciation to the present State of *Religion*, do certainly misapply it; and, by driving it too far, do frighten many well-meaning Members of the *Church* out of their *Christian-Liberty*. And yet after all, I am very sensible, that more People cloke their *shameful Absence* under this Pretense, than are, or can be, really persuaded in their Hearts, that Almighty God, or his Ministers, would invite Men to this *Sacrament*, only to lay a private Snare for the *Damnation* of their Souls. May the *Lord*, in his *Mercy*, open their Understandings, and convert them from this most dangerous *Errour*.

C H A P. IV.

Shewing, what it is, to receive Worthily, and what are the necessary Preparations to it.

THE Total *Sum* of all the Qualifications necessary to denominate a Man a *worthy Receiver*, cannot be either better, or more fully (tho' concisely) expressed, than in the last Words of our Church Catechism, which declare to us these four particular Duties, *viz.*

1. *A True Repentance.*
2. *A Lively Faith.*
3. *A Grateful Remembrance.*
4. *A General Charity.*

1. Let a Man *examine* himself, *whether* he *repent* him truly of his former Sins, *stedfastly* purposing to lead a new Life. It would be convenient, that a Man should do something of this Kind every Day he lives; that is, he should consider

der with himself, before he goes to sleep, what has past that Day, which is sinful in any Part of his Carriage, and which indeed by speedy Consideration may prevent his Account from Swelling too great upon him, against the Day of Judgment. But before the *Sacrament*, he must take a more exact Scrutiny; he must recollect all the *Sins* of his *past Life*, as far as his Memory will furnish him, together with all their aggravating *Circumstances*, of *Time*, *Place*, *Conviction*, *Deliberation*, and the like. He must affect himself with all the *Shame* and *Sorrow*, that he possibly can; he must not flatter, or sooth himself, with the Indulgence of any one Sin, tho' it be never so dear to him, or tend never so much to his *Interest* and *Advantage*. And because we are apt to forget many Sins committed by us, or may have committed them unknowingly, or thro' a mistaken Notion of the *Lawfulness*, or *Harmlessness* of some particular Actions of our Lives, we must pray for the Pardon of these also, in the Words of the Psalmist, *Who can understand his Errors? O cleanse thou me from my secret Faults*, Psalm xix. 12. If the Sins committed

have been a *Trespafs* upon his *Neighbour's Right*, the Communicant must immediately return the unjust Profit, and not retain the *accursed Thing* in his Possession. And if such a Restitution be not at present in his Power, he must firmly resolve to do it, when it shall be so. And if the Case be such, as would bring him to much *Disreputation* and *Damage*, let the *Reparation* pass prudently and cautiously thro' some other Hand. And lastly, having gone thus far, he must set his firm *Resolution*, by God's good *Grace*, not to fall again into the like *Transgressions* hereafter. But if it shall so happen, that he fall again thro' *Infirmity*, *Surprize*, or *Inadvertency*, or even suppose it be a *wilful Sin*, provided he retain not the *Habit* or *Love* of it, he must not think himself in a State of *Damnation*, because he has formerly received the *Sacrament* upon that *Resolution*, and broke it; but let him rise again with new *Devotion* and more *Courage*, to the Application of the same Means, till by Degrees he finds his Sins fewer, and his Life the more holy and pious; for 'if he be weary and faint in his Way, all his plausible *Entrances* upon

upon *Religion*, and his first warm Endeavours, will be entirely lost and useless.

2. The next Head of Examination is, whether the Communicant have a *lively Faith in God's Mercy thro' Christ*.

And this is indeed the only true Test of our *Religion*, and if we have not this to answer within us, we may give ourselves what plausible Denominations we please, but it is certain, we do not belong to *Christ*. By *Faith* then we are to understand here a full Assent to every Thing that is revealed in the Gospel, without any partial *Reserve* or *Exception*: If there be any Thing there contain'd, which does not gain our free and full Assent, we have built our Belief upon a rotten Foundation, for we are not to pick and choose Articles of *Faith* to our own Fausy and Liking. We must take the *Whole* of the *Christian Religion* together, as it stands there proposed to us. More especially we must be fully persuaded, that *Jesus Christ* is the true and only Saviour of the World, and that neither we, nor any others, can be saved, or obtain *Pardon* of our Sins, or *Grace* to live more acceptably to God, but only by his Means, thro' his

Merits, and for the sake of his most bitter *Passion*. This we must firmly rely upon; for he is the great *Prophet of the World*, the great *Advocate*, and the perpetual *Intercessor* between God and Men; and we must ask no Mercy but in his Name, and in a full Assurance of receiving it in his good appointed Time, according to the Measure and Proportion of Faith, which he observes to be in us. And then whereas it is called a *lively Faith*, we must take it to be the Reverse of that *Faith without Works*, which, St. James tells us, is dead, James ii. 20. A *lively Faith* will exert it self in a free and ready Obedience to the Divine Commands of our Lord: It will stick at no Difficulty, but strive to the utmost to make us pure and holy, as he himself is. It will bend under no Pressures of *Affliction*, or *Persecution*; but will chearfully *kiss the Rod*, take up the *Cross* and embrace the Stake, and submit to the most *cruel Torments* of the most bitter Persecutors, and die ten Thousand Deaths, rather than abjure or forsake one Jot or Tittle of the Gospel of *Christ Jesus*.

Jesus. This is a *true and lively Faith* in *God's Mercy thro' Christ.*

3. The next Inquiry is, whether we have a *thankful Remembrance* of our Lord's *Death and Passion*, when we approach to his *Holy Table*? He, who would put on this excellent Qualification, must consider his own Vileness by *Nature*, the much worse Condition he has brought himself into by his many repeated *Sins*, and the Breaches of so many solemn *Vows and Resolutions* of *Christian Obedience*. He must next consider the *Demerits* of these Things, that they render him liable to God's severe *Judgments* in this World, and the utmost Misery that Hell is to consist of in the next. Then he must call to mind, what the *Son of God* has done and suffer'd to rescue him out of this woful and forlorn Condition. That he left the Bosom of his Father's *Blessedness*, to put himself into the *Form of a Servant*, to become a *Man of the bitterest Sorrows*, and to be acquainted with the greatest *Grief* that ever were imagined or suffered. And that having spent the Days of his *Life* in doing, and revealing, the Way of Happiness to his

Followers, at last he expired in the most shameful and yet innocent Manner, enduring in his own Soul the Burden of Divine *Vengeance*, due to the whole *sinful World*. And he, that cannot be thankful for such Mercies as these, and such other glorious *Privileges*, as are the Effects of that bitter *Passion* of our Lord, deserves never to be made Partaker of them, and, without doubt, will at last be intirely excluded from the Enjoyment of them.

4. The last Thing a Man has to examine himself upon, is, whether he be *in Charity with all Men*. Under this Head he must consider, that all our Performances, without *Charity*, are nothing worth; that we must secure to ourselves that most excellent *Grace*, because it is the Bond of *Perfection*, without which *whosoever liveth is counted dead before Almighty God*. And of this Virtue, there are two indispensable Qualifications, viz. the giving of *Alms* to those that want, and *Pardon* to those that have offended us.

As to the first Branch of *Charity*, it is so highly requisite, that all our Preparations, without it, are a mere mocking
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ing of God. For these Mysteries exhibit to us the greatest Instances of our *Lord's Charity and Compassion*: And can we expect, that he should give us the *Dainties* of his Table, when we deny our *Crumbs* to our necessitous Brethren? Therefore by consecrating to the Needy some Part of that, which we call our own, we give an Earnest of our sincere *Devotion to God*, and do as it were transfer something to be employ'd for his Use; we acknowledge, that we are liberally provided for by him, when we present those *Alms and Oblations*, which he is pleased to accept, as done to himself. But from those, whose scanty Circumstances will not give them Leave to make an *Offering* suitable to their enlarged *Desires*, God expects nothing but the Tribute of their *Prayers* for the Good of all Men. But to whom he has given Store of these worldly good Things, and whose Hands are always filled to promote *Luxury or Extravagance*, if they shall approach his Table empty-handed, they will certainly be look'd upon, as coming without a *Wedding-Garment*, and entertain'd accordingly.

The other Part of *Charity*, in *forgiving* those that have offended us, is so necessary a Qualification, That, if ever we expect *Forgiveness* at God's Hand for our numerous and heinous Transgressions, we must labour to attain it. For this Feast is emphatically call'd a *Feast of Love*; and it is impossible for any one to partake of it, as he ought to do, without putting on a *charitable* and *friendly* Temper of Mind towards *all Men*. And this is but a just and reasonable Imitation of our dear *Redeemer*, who died for his very Enemies, and offer'd his Merits to those, who crucified him, as well as to those, who oblig'd him, and has enjoin'd us rather to leave his Service undone, than *that* Duty to our Neighbour, rather to leave our Gift at the Altar unoffer'd, than to make the Oblation, without being in perfect *Charity*.

And these Things, being carefully apply'd to, are all the necessary Preparations for the worthy receiving of this *Mystery*; and they are thus briefly summ'd up in the *first Exhortation* before the Sacrament, *Judge therefore your selves, Brethren, that ye be not judged of the Lord.*

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Lord. Repent you truly for your Sins past : Have a lively Faith in Christ our Saviour. Amend your Lives, and be in perfect Charity with all Men : So shall ye be meet Partakers of those Holy Mysteries.

C H A P. V.

Shewing what are the Advantages of worthy Receiving.

IT is a Pledge, on God's Part, to insure us of

The Remission of Sin.

The Increase of Grace.

A nearer Union with Christ.

An Assurance of the Resurrection.

A Foretaste of Heaven.

1. The Holy Sacrament is, to the worthy Receiver, a Pledge or a Seal, on God's Part, to insure us of the Remission of our Sins. And, to this Purpose, our Lord tells us in his first Institution, *Mat. xxvi. 28. This is my Blood of the New Testament, which is shed for many,*
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for the Remission of Sins. As by receiving this then, we do bind our selves to the Observation of the Gospel Commands, so on God's Part, the Covenant runs thus, *I will be merciful to their Unrighteousness; and their Sins and their Iniquities will I remember no more.* The good Christian is taught to be of a forgiving Temper at all Times indeed, but more especially, upon his Approach to the Holy Table, he will take Care to discharge his Mind intirely of all *Rancour, and Malice, and Wrath,* and put on the Spirit of an universal *Charity.* And if so, he has a Right to the full Pardon of his own Transgressions, from that solemn Promise of our Lord, *Luke vi. 37. Judge not, and ye shall not be judged; condemn not, and ye shall not be condemned: Forgive, and ye shall be forgiven.* He therefore, that, upon a just Scrutiny of the Case of his Soul, shall discern in himself this free Conformity to the Temper and Disposition of the Lord Jesus, may have a very good and strong Assurance, that his Sins shall not be imputed to him.

2. The mystical *Union,* betwixt Christ and us, is hereby wrought and confirmed.

firm. When we *spiritually eat the Flesh of Christ, and drink his Blood*, then we dwell in Christ, and Christ in us; we are one with Christ, and Christ with us. He draws us with *Cords of Love*, and takes us into a nearer Conjunction with him, than before we enjoyed. And that we may conceive of this *Union*, as the highest and most intimate, that can be, it is compared in Scripture to that of a *Man and his Wife*; and Christ is called the *Head*, and we are the *Body*; He is the *Foundation*, and we the *Building*; He is the *Vine*, and we the *Branches*; He is the *Shepherd*, we the *Sheep*; He is the *Way*, and we the *Travellers*; We are the *Temple*, and he is the *Inhabitant* in us; He the *First-born*, and we are his *Brethren*: And lastly, to compleat the Comparison, He is the *Life*, and then we must be the *Living*, that subsist in him, and by him, as by our only *Life and Spirit*. Thus by that *Faith and Love*, which we bring along with us to that Holy Ordinance, we are braced by our *Lord* with the dearest and most united *Love and Affection*, which it is possible for us to conceive.

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3. The Certainty of our own *Resurrection* at the last Day, is hereby declared and confirmed to us. For where there is a visible Union with *Christ* our Lord, we may be assured, that nothing, which is in him, can finally perish: His *Spirit* will not suffer us to doubt of his infinite *Power* and *Wisdom*, which are to be exerted in gathering together again the most distant Particles of *Dust*, belonging to those several *Members* of his *Body*, which by *Faith* and an exalted *Devotion* are actually become the constituent Parts of himself. If our Bodies are the *Temples of the Holy Ghost*, as the great Apostle tells us plainly they are, then our Lord will again quicken our Bodies by his Spirit, that dwelleth in us, in spite of all those innumerable Changes, which for a Time only can detain them in a State of Dispersion.

4. And what can the Consequence of all this be, but a sensible and most delightful *Foretaste* of the everlasting Joys of *Heaven*? For therefore only shall we be raised again, that we may be made full Partakers of those, in such *Perfection*, as the holy *Angels*, and immaculate *Spirits* of God, are capable of
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relishing them. And since there is no other Way of acquainting our selves with a Sensation of what those *Enjoyments* may be, but by thus uniting our Souls vitally to our *Blessed Lord* in these his *Holy Mysterys*, which are ordain'd for that Purpose, and never can fail of it, if rightly apply'd; what can be said of those unhappy Mortals, who stubbornly turn their Backs upon 'em, but that they are wilfully guilty of their own *eternal Ruin*, and must one Day live most wofully to lament it, when the *Gates of Heaven* shall be irresistibly shut against them.





FORMS of DEVOTION,

For the Use of the

Pious Communicant.

*A Prayer to be used by one, that
never did communicate.*



THOU Father of Mercies,
who freely bestowest thy Lov-
ing-kindness even upon the
Unthankful and the Wicked;
I confess before thee, with the utmost
Shame and Confusion of Face, that I
am so far from having deserved the least
of those Favours, which I daily receive
at thy bountiful Hands, that I have
even abused and trampled upon the
greatest of them. I have lived in many
Iniquities unrepented of, and it is of thy
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unspeakable Goodness, that I have not been snatch'd away in the midst of them, and made a fearful Example of thy just Vengeance. Above all, O my God, I have rejected and cast behind me the gracious Offers of Mercy through thy blessed Son; I have counted the *Blood of the Covenant* an useless and insignificant Thing. I have so far indulg'd the Spirit of Folly and Vanity, and Ingratitude, that I have never yet in all my Life drawn near to thee in a *thankful Remembrance* of thy Son's *meritorious Death and Passion*, by which alone I could be washed from all my most grievous Enormitys. By this most shameful Neglect, Sin reigns in my mortal Body, and I am become subject to the *Law of my Flesh*, which continually warreth against thy *Holy Spirit*; and I have not the least Power left in me to resist any Temptation to Iniquity; I am become wholly immers'd in Profaneness, and am in Danger of being intirely captivated by the Enemies of all Goodness. But, O gracious Lord, be pleas'd to exert thy tender Compassion in forgiving mine Offenses, and thy almighty Power in delivering me out of that miserable Thraldom,

dom, into which I have thus obstinately plung'd my self, against the faithful Checks of my own Conscience, and the frequent Calls I have had from thy holy Gospel, both read and preached in mine Ears. Inlighten my Mind with a true Sense of the Dignity of the Sacrament of my *Lord's Supper* : Incline my Heart to love that holy Ordinance, and give me thy assisting Grace so to prepare my self for it, that tho' I cannot be *worthy to receive* it, yet I may not, in any Sense, *receive* it *unworthily*. Help me, O my God to fix my Resolution so strongly upon this Duty, that I may never hereafter be scandalously guilty of neglecting it, when thou so kindly inviteest me to attend it in thy holy Congregation. And my Soul shall bless thy holy Name for ever and ever, thro' Jesus Christ. *Amen.*

A Form of Confession.

ALMIGHTY and Everlasting God, who hatest nothing that thou hast made, and dost forgive the Sins of all them, that are penitent, create, and make in me a new and contrite Heart, that I
worthily,

worthily, lamenting my Sins, and acknowledging my Wretchedness, may obtain of thee, O Lord, my great and heinous Sins, and I cannot hide them from thee, if I would. With Shame and Confusion of Face, therefore, do I accuse my self of innumerable wicked Thoughts and Desires conceived in my Mind, of many evil, and wanton, and idle Words, which I have utter'd with my Mouth, and of many ungodly Deeds, which I have committed. I have sinned in my Childhood, in my Youth, and in my Age; I have the Sins of my Body, and the Sins of my Soul to answer for; I am overwhelmed with the Remembrance of my secret, presumptuous, and crying Sins; with those, which I have committed to please myself, and those I have done to please others: I have contracted the Guilt of so many Enormities, throughout the Course of my Life, that many of them are now fled out of my Memory. [*Here name Particulars.*] By these I have most justly provoked thy Wrath and Indignation against me. But, O thou Father of Mercies, have Mercy upon

upon me, and for thy Son our Lord Jesus Christ's sake forgive me all that is past. And grant, that I may ever hereafter serve and please thee in Newness of Life to the Honour and Glory of thy Name thro' Jesus Christ our Lord. Amen.

An Act of Faith.

A Lmighty God, whom without Faith it is impossible to please, grant me, I beseech thee, so perfectly to believe in thee, that my Faith in thy Sight may never be reprov'd. I believe: Lord, help thou mine Unbelief. I believe, O God the Father of Heaven, that thy Almighty Power made all Things of nothing, and that for thy Pleasure they are, and were created. I believe, that our Lord Jesus Christ, the Son of thy Love, according to the eternal Decrees of thine infinite Mercy, did in Time become a Man, being born of a pure Virgin, that he might know no Sin, but shew us the true Way to Eternal Life, by his Holy Example, and Heavenly Doctrine. O my blessed Redeemer, I do believe, that thou didst undergo a most painful, shameful,

ful, and accursed Death, to free me and all Mankind from the horrid Guilt of our Sins, and from the dreadful Vengeance of God, which was our just Demerit. I believe also, that, as it was impossible thou shouldest be holden of Death, so thou didst rise again for our justification; and after forty Days wast received up into Heaven, where thou now sittest at the Right Hand of the Father, to govern and protect thy Church, and to make Intercession for us miserable Offenders. From whence I do firmly expect and believe, that thou wilt come again at the appointed Day to judge all the World in Righteousness, to reward thy faithful Followers with an eternal Kingdom of Glory, and to cast the incorrigible, and unbelieving, and the abominable, and the impure into the Lake, that burneth with Fire and Brimstone for ever. And I am fully persuaded, that in me, that is, in my Flesh, dwelleth no good Thing: And that there is none other Name under Heaven given amongst Men, in whom, and through whom, I may receive Health and Salvation, but only the Name of our Lord Jesus Christ. I believe also, that
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the Gifts and Graces of the *Holy Ghost*, the third Person in the ever blessed *Trinity*, are shed abundantly on all true Christians thro' Jesus Christ our Saviour; and that as many, as are led by this sanctifying Spirit, are the Sons of God, and Heirs of Salvation. I believe the whole written Word of God, and, that in searching the Scriptures, *we have Eternal Life* fully and truly revealed to us by the unerring Testimony of the *Divine Spirit of Truth*. In this Faith I desire firmly to abide, as being well assured, that I cannot be saved without it: O my good God, fill me therefore, I beseech thee, *with all Joy and Peace* in thus rightly believing that I may continue so stedfast in it all my Days, that it may bring forth in me the Fruit of good Works, and that I may be found in this Faith, *at the Hour of Death, and in the Day of Judgment.* Amen.

An Act of Gratitude, for God's Mercies in Christ. From St. Austin.

O God, the Father of all Mercies, I do from the Bottom of my Heart admire and adore that inexpressible Love wherewith thy Bowels did yern over undone Man, whereby thou didst extend to most unworthy Wretches such marvellous Grace, in sending thy only begotten Son out of thy own Bosom, for our universal Benefit, and to save the Children of Wrath and Perdition.

All Honour and Praise be to thee for his miraculous *Incarnation* and Holy *Nativity*, whereby he took Flesh of his blessed Mother, *for us, and for our Salvation*, that, as he had been before from all Eternity *very God of God*, so he might in Time be *very Man of Man*. Glory and Praise be to my God, for his *Passion* and painful *Crucifixion*, for his *Death* and *Resurrection*, for his *Triumphant Ascent* into Heaven, and the *Session* of our Nature at the Right Hand of the Majesty on High. For, on the fortieth Day after his rising from the Dead, he went up in the Sight of

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his Disciples *far above all Heavens*, and from his Throne did, according to his most true Promises, shower down the *Holy Spirit* most plentifully upon the Sons of Adoption. All Honour and Thanksgiving be unto thee, O Father, for ever, for that shedding of his most *precious Blood*, whereby we are redeemed; and for the sweet Pledges, and lively Memorials of that Love, the Holy and Life-giving *Sacrament* of his *Body and Blood*, whereby the Members of thy Church are supply'd with daily Food from Heaven, washed and sanctify'd from their Sins, and admitted to be Partakers of the Divine Nature. Blessed, for ever blessed, be that astonishing and unspeakable Goodness, which so tenderly loved Wretches, so unworthy of thy Love, and sav'd a perishing World by thy only, thy best beloved Son. To thee therefore, O Holy Father, with thy blessed Son the King Eternal, and the sanctifying Spirit of Truth, be all Adoration and Obedience for evermore. *Amen.*

A Profession of Universal Charity.

O Lord, who hast taught us, that all our Doings without Charity are nothing worth, send thy Holy Ghost, and pour into my Heart that most excellent Gift of Charity, the very Bond of Peace and of all Virtues, that I may learn so to behave my self towards all the World, as to be capable of thy Favour and Pardon for all the great and hainous Offences, that I have committed against thy Divine Majesty. To this end, O my God, I profess my self ready and willing to forgive all mine Enemies, and such as have offended or wronged me, either in Goods, or good Name, in such Manner as my blessed Saviour, in his Holy Gospel, hath commanded me to do. I am sensible, that the great Ordinance, which I am now going to attend with all Humility, is a Feast of Love and Charity; and therefore I desire to purge my Heart from all Envy and Hatred, from all malicious and revengeful Designs, and from every rancorous Thought, that may in any Sense be prejudicial to the Welfare of my Neighbor

bor, both in Body and Soul. And I beseech thee, O merciful God, to fill me with that charitable and friendly Temper of Mind, which may denominate me a sincere Imitator of that lovely Pattern, set us by our dear Redeemer, who laid down his Life for his very *Enemies*, who pray'd for his very *Murderers* and *Crucifiers*, and invited them most kindly by his Holy Apostle St. Peter, *to repent and be converted, that their Sins might be blotted out.* Give me such Bowels of Mercy and Compassion towards my Fellow-Servant, that I may never grudge to forgive him the inconsiderable Sum of *an hundred Pence*, when I must, with the utmost Shame and Confusion, acknowledge my self liable to thy heaviest Severity for the mighty Sum of *Ten Thousand Talents*, to the Hazard of my eternal Welfare, unless thou in thine abundant Mercy shalt be pleas'd to discharge me. O let me never be so barbarous, as to deny, even to my most obstinate Enemies, whatsoever is their Due, in Justice, Humanity, and Mercy. And be thou pleas'd, O God, in thy Mercy to forgive them all that is past, and

and to convert them to thy self, and to grant them whatsoever Blessings thou seest to be necessary for them; and all I beg for the sake of the Lord Jesus Christ. *Amen.*

For Acceptance of Alms and Oblations.

O Lord my God, *the Earth is thine and the Fulness thereof*, so that my Goods are nothing unto thee, yet as thou wast pleased to accept of the poor Widow's Mite, so, I beseech thee to accept of my small Offering, as a Testimony of my Thankfulness for all the Blessings I enjoy, and an Acknowledgment of my Duty to relieve such, as thy Providence hath made Poor and Needy. And pardon all my extravagant and vain *Expenses*, thro' Jesus Christ my Redeemer. *Amen.*

Heads of Self-Examination.

WHat sayest thou, O my Soul, art thou *Guilty*, or *not Guilty*, in all or any of the following Particulars?

Hast thou ever denied, or doubted of the *Being, Providence, or Mercy* of God? Hast thou not neglected to *love him, fear him, and give him Thanks*? Hast thou put thy whole *Trust and Confidence* in him, without being puffed up in *Prosperity*, or desponding in *Adversity*? Hast thou not been addicted to depend upon vain *Dreams*, and superstitious *Forebodings* and *Predictions* of *Fortune-tellers*, and been eager to know *Secrets* by their *Help*?

Hast thou ever given that *Worship* to some *Image, or Saint, or Angel*, which is due to *God* only? Hast thou not neglected thy *Prayers*, either public, or private, upon trifling *Pretences*, or prayed with *cold and wandring Thoughts*?

Didst thou never indulge thy self in profane *Swearing and Cursing*? Didst thou never forswear thy self, nor encourage others to do so, nor swear to a *Falshood* for the *Diversion* of vain *Company*? Hast thou violated any solemn *Vow* to *God*, or treated his *Ministers*, his *Word*, or his *House* irreverently?

Hast thou not frequently profaned the *Lord's Day*, by following thy own

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Business, or Recreations, or Debaucheries? Hast thou not encouraged thy *Family, or Companions* to neglect the *Church-Service* on that *Day*? Didst thou never come to the *Lord's Supper* ignorantly, and without *Examination*?

Hast thou ever rebelled against the *King*, or sown *Sedition* among his *Subjects*, by speaking *Evil*, or disrespectfully, of him? Hast thou been dutiful to thy *natural Parents*, without publishing their *Infirmities*, or despising their *Advice*, or secretly murmuring at their *Government*? Hast thou not neglected to pray for them, or to assist them in their *Wants*, according to thy *Power*?

Art thou a *Parent*? And hast thou taken care to instruct thy *Children* betimes in good *Ways*, and to prevent *Habits* of *Sin* in them by due *Correction*, and a regular *Example*? Art thou a *Master*? And hast thou treated thy *Servants* without *Cruelty*? Hast thou allowed them necessary and wholesom *Provision*, and provided for their *Instruction* in *Righteousness*? Hast thou justly paid them their *Wages*, and given them convenient *Warning* to provide for themselves?

Art thou a Servant? And hast thou been diligent, obliging, faithful, just, and obedient, in thy Place? Hast thou behaved thy self affectionately and kindly towards all thy near *Relations*, and thankfully to thy *Friends* and *Benefactors*, and respectfully to all thy *Superiors*, in *Age*, *Dignity*, or *Estate*?

Hast thou ever committed any wilful *Murder*, or promoted, or wish'd the *Death* of any Person? Art thou given to *Fighting* and *Quarrelling*, or *Hatred*, or *Malice*, or *Revenge*? Or dost thou approve and encourage it in others?

Hast thou committed actual *Adultery*, or *Fornication*, or filthy *Uncleanness*? Dost thou not please thyself with nourishing and heightening *lascivious Thoughts*? Art thou not too much delighted with wanton *Songs*, obscene *Postures* of Body, and unchaste *Discourse* and *Company*? Hast thou labour'd to subdue the *Lust of the Flesh*, by *Fasting* and other *Severities*; or hast thou not rather pamper'd it to the Height?

Hast thou never injur'd any Person by *stealing*, *robbing*, or *cozenage*? Hast thou not been *idle* and *slothful* in thy *Calling*, or *discontented* at *Divine Providence*,

vidence, and thy own lawful Condition of Life? Hast thou been *just* in paying all their *Dues*, without any Exaction, or Violence, or Fraud under *Colour of Law*?

Didst thou ever give *false Evidence* against any, in open Court? Didst thou ever raise any *false Report* of thy Neighbour, or spread any Story of him, that thou knewest to be false? Hast thou not readily given Ear to *Slanderers*, *Busybodies*, and such as go about with *Lyes*? Hast thou not delighted in *whispering Lyes*, nor deceived thy Neighbour with *Insinuations*, and Speeches of *Double-meaning*?

Hast thou not harbored secret Thoughts and *Desires*, prejudicial to others, nor envied their happy Condition, in Comparison of thy own?

Hast thou not so long neglected to call thyself to Account for all thy *Thoughts*, *Words*, and *Actions*, till many of them are slipp'd out of thy *Memory*? And dost thou heartily beg God's Pardon for all thy *secret* and *forgotten* Transgressions.

Lord, have Mercy upon me, and incline my Heart to keep thy *Laws*.

And now, O my sinful Soul, that thou hast gone thro' the Heads of both the Tables of the Divine *Moral Law*, and awaken'd thine own Guilt, to thy own Shame and Compunction: Let us meditate a while in the *Evangelical Law* of thy Blessed Saviour, that thou may'st heartily blush at all thy ungrateful Returns to his infinite Goodness and Mercy, which he hath conferred on thee from the Moment of thy Creation.

Hast thou therefore duly consider'd, and weigh'd with thy self, the gracious Terms of the Everlasting Gospel? Dost thou believe in the Lord *Jesus Christ* with all thine Heart, so as to be fully convinced, that he is both able and willing to save to the uttermost all them, that come to God by him?

Dost thou believe, that his *Grace is sufficient* for thee, and that thou standest in Need of no other *Mediator*, to reconcile the offended God to thee, but only the *Man Christ Jesus*, whom the Father hath exalted above all Saints and Angels, and given him a Name above every Name, and full Power and Authority over all Things both in *Heaven and Earth*?

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Art thou satisfy'd, that *his Commandments are not grievous*; and that, to all such as are heavy laden with Sins and Infirmities, his *Yoke* shall be made *easy*, and his *Burden* shall be *light*?

Believest thou firmly, that the *Faith*, required in the *Divine Gospel*, is not a Thing merely notional, or that it consists in a bare *Assent and Consent* to the Truths therein deliver'd; but that it is a lively, operative Principle, producing true *Repentance*, and a sincere *Endeavour* to live holy and upright in all *Manner of Conversation*?

And since it is declared, that *there must be Heresies* in the *Church*, that *those*, which are approved, may be made manifest among us; hast thou not given up thy self to serve some *Faction*, or *Party-Cause*; and exerted thy *Zeal* more for the Sake of that, than of the *Sacred Truth* it self?

Hast thou expressed a charitable *Concern* for those, that differ from thee in *Point of Religion*, and labour'd as much as in thee lieth, to live in *Peace and Unity* with all Men?

Hast thou set before thee the glorious Pattern of the *Holy Jesus*, and for-

given thy offending Brother, upon his due Submission, and Acknowledgment of his Error?

And in thy Troubles and Afflictions hast thou with Patience resign'd up thy self to the Will of God, and depended intirely upon the sure and never-failing Promises of our Lord, declar'd in his Gospel? Hast thou not preferr'd the Pleasures and Advantages of the World, or the sinful Desires of the Flesh, before the solid and lasting Joys of Heavenly Happiness?

Or didst thou ever with Horror and Trembling reflect upon the dismal Threatnings of *the Holy One of Israel*, denounced against impenitent Sinners, whose Torments at the Last shall neither be bounded by *Measure*, nor determined by the continued Duration of *Time*? And dost thou heartily desire to avoid those fearful and astonishing Judgments?

And lastly; dost thou duly distinguish between the *Means* of Grace, and the *Practical Acts* of it? Dost thou so give thy self to Prayer, Reading, Hearing, and Receiving, as not to depend upon their being sufficient to conduct thee up into Heaven, while thou omittest the
weigh.

weightier Duties of the Divine and Christian Life? And know, that if thou love the Lord thy God with all thy Heart, and with all thy Soul, and with all thy Mind; and thy Neighbour as thy self; thy Faith, which worketh by Love, is truly Evangelical, thy Hope is well-grounded, and thou shalt assuredly be saved at the Great Day of the Lord Jesus.

E J A C U L A T I O N S *in* *the Church.*

B*Y all Means make it thy Business, not only upon Sacrament-Days, but also at every Attendance upon the Public Devotions, to enter the Church before the Service begins, that thou may'st gain Time to put up these, or the like pious Breathings of thy Soul to God.*

Lord, I have loved the Habitation of thy House, and the Place, where thine Honour dwelleth!

Surely the Lord is in this Place:
This is none other but the House of God,
and this is the Gate of Heaven!

For

For thy Name's Sake, O Lord, be merciful to my Sins, for they are great.

Teach me to do the Thing, that pleaseth thee; for thou art my God.

Turn away mine Eyes, lest they behold Vanity, and quicken thou me in thy Way.

O comfort the Soul of thy Servant, for unto thee do I lift up my Soul.

One Day in thy Courts is better than a thousand; and therefore I was glad, when they said unto me, Let us go up unto the *House of the Lord*; for he hath loved the Gates of *Sion*, more than all the Dwellings of *Jacob*.

Be pleas'd, good Lord, in thy Mercy to sanctifie thy Holy Ordinances to the Comfort of my Soul, and let all this *Congregation* be Partakers of the glorious Privileges of thy *Church militant* here on Earth, that in thy good appointed Time, we may all be accepted into thy Heavenly *Church Triumphant*, thro' Jesus Christ our Lord.

As you go to the Lord's Table, say;
I will wash my Hands in Innocency,
and so will I go to thine Altar, O Lord,
that I may shew the Voice of Thank-
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giving, and tell of all thy wond'rous Works.

Till the Minister come to you, employ your Thoughts in contemplating the Mercys of God in the Sufferings of Christ, pray for your Friends and Enemys; and all the Time let your Devotion be regular, and equal, but not transported and noisy.

When the Minister has said these Words to you, The Body of our Lord Jesus Christ, which was given for thee, preserve thy Body and Soul to everlasting Life, say a silent, but a hearty, AMEN.

When you have received the Bread, say, O my God, accept of my imperfect Faith and Repentance; and let the Merits of my Lord supply what thou seest is wanting.

Thou hast said, He, that eateth my Flesh, and drinketh my Blood, hath Eternal Life: Behold the Servant of the Lord, be it unto me according to thy Word. Say, AMEN, likewise, at the Minister's Blessing with the Cup; and after drinking modestly, say,

O let my Soul be washed and cleansed in the Blood of Jesus, and let me
never

never be forgetful of this Mercy, but shew it forth, not only with my Lips, but in my holy Life and Conversation.

By thine Agony and bloody Sweat, by thy Cross and Passion, *Good Lord deliver me.*

I have received the Cup of Salvation, and therefore I will call upon the Name of the Lord? Lord, hear my Voice. O Lord, deal not with me after my Sins, neither reward me after my Iniquities.

What Reward shall I give unto the Lord for all the Benefits, that he hath done unto me? I have sworn and am stedfastly purposed, to keep thy righteous Judgments.

If the Time permit, you may read the 103 Psalm, or the 119th, or any of the Gospels for the Passion Week.

When all is ended, say, Now to the King Eternal, Immortal, Invisible, the only wise God, the Ever-blessed Trinity in Unity, be Honour and Glory for ever. AMEN.

A Prayer after receiving, to be us'd at Home.

A Lmighty God, the Fountain of all Goodness, *from whom cometh every good and perfect Gift*, and to whom of Right belongeth all Glory and Adoration, I do desire to return thee my most hearty and unfeigned Thanks, for that thou hast vouchsafed to feed me, thy unworthy Servant, with the *Spiritual Food* of the most precious *Body and Blood* of thy Son our Saviour *Jesus Christ*; by whose Merits only I expect Health and Salvation: I humbly confess, that I am not worthy of that *daily Bread*, which sustains my Body; but thou hast been pleas'd to make me Partaker of that *Living Bread*, which came down from Heaven, that nourisheth the Soul, and of which *whosoever eateth shall live for ever*. O grant, that my Soul may relish this Divine Food with spiritual Ravishments and Love, great as the *Flame* of the *Seraphims*. And grant, that what thou hast given me, as a Pledge for the *Remission* of my Sins, may not, by any Fault or Negligence of mine, become
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the unhappy Occasion of increasing the Number of them. Grant, that the *Holy Communion* may not prove unto me *Judgment* and *Condemnation*, but that it may support and preserve me in every *Temptation*; that it may quiet me in every *Trouble*, enlighten me in every good *Word*, and strengthen me in every good *Work*. Let it comfort and defend me in the *Hour of my Death*, against all *Oppositions* of the *Spirits of Darkness*, and further me in the *Attainment* of everlasting *Salvation*; and let these holy *Opportunities* be happily continued to me all the *Days of my Life*; for *Jesus Christ* his *Sake*. *Amen.*

Prevent me, O *Lord*, in all my *Doings*, with thy most gracious *Favour*, and further me with thy continual *Help*, that in this, and all my *Works*, begun, continued, and ended in thee, I may glorifie thy *Holy Name*, and finally by thy *Mercy* obtain everlasting *Life*, through *Jesus Christ* our *Lord*. *Amen.*

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